/27/

579 The observation with which Im Thurn introduces his discussion of the social life of the Guiana tribes, "The Indian in his natural state, before he feels the influence of white man is of decidedly admirable morality" /cited in English/, is also true in its full extent for the Karaya. This natural morality, completely independent of religious beliefs, makes the existence of a primitive community such as theirs possible. It expresses itself in the [576] scrupulous observation of the commandments of external propriety (1), which does not escape even the casual visitor, but,

●[514]

1. Of culture-historical interest and typical of the feeling of propriety of these savages is the manner of their defecation. It occurs as far as possible from the village. A hole is made in the sand. The individual sits on it with outstretched legs, hiding the upper body behind a small mat. The excrement is always carefully buried.

above all, in the exemplary conduct of family life. The 593 solidarity of the family group, which even Martius, rashly 602 generalizing from his observations among demoralized tribes, denied that the Americans possessed at all, has quite truly given this people the moral support which has prevented its decline up to now, despite a century of contact with civilization and, hopefully, will hold it off for a long time to come.

The Karaya family seems, according to its form to be a "mother family." The following facts speak in favor of this:

1. The married man does not eat with his family, but with that of his married sister. Accordingly, he is considered a member of his sister's family.

2. Likewise in the division of the hunting spoils he receives his share, not in his own house, but in that of his sister.

768 3. The children of a widower are cared for by his parents-
589 in-law, while he himself re-enters the ranks of the bachelors.
606

/200 cont./

000 136 361 to remaining outside the houses. In addition, there are the sand flies, /Ill. 26 appears here/ which, according to Ehrenreich, become so rampant that the Indians are forced to change their place of residence often (see below under "Village" /see p. 85 /).

417

[225] →

Ill. 24.
Storage rack. Drawn from a photograph.

Ill. 25.
Rack for drying the turtle fishlines.

[824]

Ill. 26.
a) Drying gourds.
b) Storing gourds.

● 514 There are no privies. To attend to their needs, the Indians go to a depression in the sandbank, behind the nearest bush, or into the woods. To clean themselves they use three small sticks which they break from [136] a bush and then place parallel over the excrement. The urubus, which live in great numbers near the settlements, quickly take care of cleaning the place. In order to piss the men go to the river. Here they go into

/200 cont./

514 water about 5/4 meters deep with their knees slightly bent and there untie the long penis string and tie it on again.

342 [352] The houses are merely living and sleeping houses; cooking is done outside.

[201] The chiefs in part have better built, larger houses; thus, /Plate 41 appears here/ /201/ the one belonging to Chief João III was three to four meters high, five to six meters wide, and equally long (Pl. 39).

[344] [203] [627] There are no meeting houses; in order to bring about a decision or announce regulations, the chief goes to the individual houses.

Other special houses are:

343 844 1. Birth houses. These are erected for the woman when birth is imminent; their construction is said to be identical with that of the other houses.

346 2. The mask house in which the dance masks are kept. It always stands apart from the village and in its method of construction is a dry-season house with a round structure on the narrow side turned toward the village. The arches are usually slightly curved and strengthened on top by a ridge beam (Pl. 12, Ill. 3). The mask houses serve as bachelor houses; the young people are said to sleep here. I saw only four mask huts, but cannot confirm 513 these statements from my observations. In any case, the young people do not sleep in the houses, but rather, if there is no mask house, [609] by a fire which is away from the village. Strangers are given shelter by the chief; they sleep in his house, even though they are unmarried (see the reception which I, with my men, found among the Šavajé /pp. 129 ff. in the first part of the work, which is omitted in the translation/).

342 443 562 768 The house belongs to the woman. The man builds it before the marriage, with the assistance of the young people, who are paid for it by the woman with chains of beads. The construction takes one or two days. After death the house is said to be burned.

821 According to the accounts of the Indians, the houses are protected from bolts of lightning by a fish spine stuck on the roof on a pole about half a meter long. Probably only magic is involved here.

[TEXT Continues on P. 84]

/329 cont./

000 go fishing, but loitered around me in the camp). Children obey
593 their parents implicitly, and even adults still unquestioningly follow the advice of their mothers. Thus, Pedro's mother gave him the following good advice on his journey (Pedro was a widower with three children): Do not lend money (Pedro therefore flatly refused the attempts to borrow on the part of other comrades, with the argument that his mother had forbidden it); do not bring back a wife (in this respect, too, Pedro obeyed his mother and refused several attempts at matchmaking); men who run after women grow lean, but a person who eats a great deal grows fat.

Legally, too, parents, especially the mother, seem to retain authority over their grown sons. For I was obliged to conduct with his mother the final negotiations about Pedro's taking his children along. I did not negotiate at all with Pedro himself.

859 The result of this rearing is that the children are never ill-behaved and seldom quarrel among themselves; they are merry and gay and soon trusting toward the stranger, without being guilty of rude familiarity.

576 In general, great value is put on dignified and polite behavior. In the huts, the members of the family were separately introduced to me. When, in the evening beside the fire, I
[126] wanted to write down their information, they blew upon a chunk of wood and held it up to me in order to give me light. When they were looking for honey on the way, they always brought me part of it in a piece of tree bark.

• 514 Modesty is part of the Indians' good behavior. Defecation takes place far outside the village, if possible hidden from the
[291] glances of others. When a girl about eight years old was supposed to sell me her string belt, she ran behind the nearest mat wall, put on a new one there, and then brought me the old one. It is only in farting that they are somewhat more negligent. Loud sounds are greeted with laughter or accompanied by dog-barks. In some places this seemed actually to be good form, and one would outdo the other. On the other hand, foul smells were taken amiss; they would all glance indignantly at the presumed offender and would give expression to their annoyance with disapproving bw and hm̃ sounds.